

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the Most Gracious, the Most Merciful*

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Author's Note

All praise is due to Allah. We praise Him and we seek for His assistance and forgiveness. We seek refuge with Him from the evils of our own souls and from our misdeeds. No one can mislead whomever Allah guides and no one can guide whomever Allah causes to go astray.

I testify that there is no deity worthy of worship except Allah. He is One and He has no partner. I also testify that Muhammad is His Slave and Messenger. Allah sent him with the religion of guidance so that it may prevail over all other religions even if the disbelievers dislike that.

Speaking about scientific miracles has become a necessity these days, as knowledge has made great and rapid strides that cannot be stopped even for a moment. Everyday there are new inventions and astounding discoveries. All this strengthens a Believer's faith and increases confusion in the confused person.

Allah has blessed me with collecting all the conclusions that have been arrived at by the leaders in this art of scientific and medical miracles. I, then, decided that this compilation should comprehensively include every topic relating to miracles either from the Qur'an or from the authentic Sunnah. Some repetitions may be found in this work due to some benefits such as considering the differences in the scholars' methodologies of writing about one topic. The wisdom of this may be found in the popular saying: "You might find in a stream what you

might not find in a sea."

Dear reader, on my part I have selected for you the most comprehensive, most authentic, most modern and most beautiful of these proofs. For the purpose of authentication, some of the specialists in these fields have shared their knowledge with me. I would mention, as an example, Dr. Muhammad Harb, a specialist obstetrician and gynecologist and Jihad 'Inayah and Mahir Kabab, who are both pharmacists. I am very grateful to them.

There is no doubt that this work that you are reading, as a first step on what the modern science has arrived at in our contemporary times, has already been mentioned in the Qur'an and mentioned by the Messenger of Allah, peace be upon him, more than 1,400 years ago. This is certainly not going to be the end either. There shall continue to be more and more discoveries that will show humanity that the Qur'an is truly Allah's Word. Allah says about the Qur'an:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

"Falsehood cannot come to it from before it or behind it; (it is) sent down by the All-Wise, Worthy of all praise (Allah, Glorified and Exalted be He)." (Soorah Fussilat 41:42)

He also says

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

"Nor does he speak of (his own) desire. It is only a Revelation revealed." (Soorah An-Najm 53:3-4)

This book includes many topics. The main sections are:

1. Introduction to science in Islam
2. Introduction to the concept of miracle ('Ijaz)
3. Miracles of the unseen in the Qur'an
4. Legislative miracles in the Qur'an
5. Numerical miracles in the Qur'an
6. Illustrative miracles in the Qur'an

In short, these are the most important topics discussed in this work. I beseech Allah to make all that I have collected and written to make a reminder for those who have sound hearts, the ability to listen and have presence of mind, and to make it purely for His sake and to benefit me and the Muslims as a whole with it. Indeed, He has power over all things and He is worthy of accepting prayers. All praise is due to Allah, the Lord of the worlds. May the blessings and peace of Allah be upon our leader Muhammad, his family and his Companions.

Servant of the *Sunnah*
Yusuf Al-Hajj Ahmad

Introduction to Science in Islam

In Islam, seeking knowledge is an act of worship. Worship means submission to Allah in all that He commands and prohibits. Linguistically, knowledge means knowing the reality of something. Submission to Allah, the Exalted, and worshipping Him necessitates knowledge about Allah, though knowing Him physically is impossible for He sees and He is not seen. He says about Himself:

﴿لَا تَدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ﴾

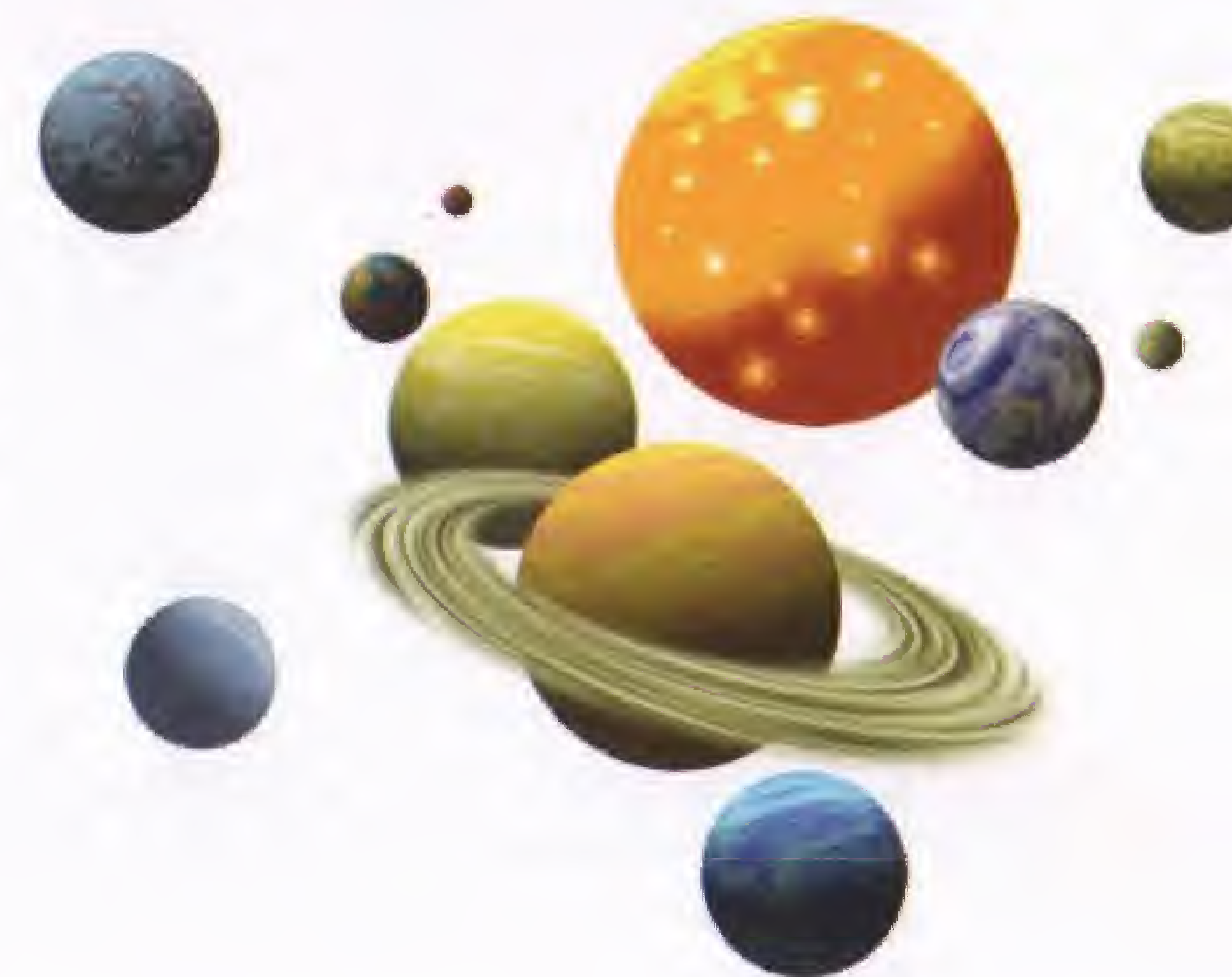
"No vision can grasp Him, but He Grasps all vision. He is *Al-Latif* (the Most Subtle and Courteous), Well-Acquainted with all things."
(*Soorah Al-An'am* 6:103)

It is also impossible that He should have a like Him. He says about Himself:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"There is nothing like Him; and He is the All-Hearer, the All-Seer."
(*Soorah Ash-Shoora* 42:11)

And He is far above having a partner. He says:



﴿لَا شَرِيكَ لَهٗ. وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

"He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Soorah Al-An'am 6:163)

Then, how can He be known so that He can be worshipped and obeyed? That is the obligation of man. Allah has endowed him with reason and senses with which he can discover Him through reflection on manifestations of the universe and through His wonderful creations and great Signs. Those who are able to make this discovery are the intelligent ones.

The Glorious Qur'an has illustrated manifestations of this universe and invited human minds to reflect on its wonderful creation. It presents an illustration of the Earth, and the mountains that are fixed upon it and the seas that run beneath it. Allah says in the Qur'an:

﴿وَالْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ﴾

"And He has affixed into the Earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves." (Soorah An-Nahl 16:15)

He also says:

﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ۝۶ وَالْجِبَالَ أَوْتَادًا﴾

"Have We not made the Earth as a bed, and the mountains as pegs?" (Soorah An-Naba' 78:6-7)

The Qur'an presents an illustration of the sea and what benefits man is endowed with from it in the following sayings:

﴿وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا﴾

﴿وَتَرَى الْفُلَ مَوْخِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

"And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (fish), and that you bring forth out of it ornaments to wear. And you see the ships plowing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful." (Soorah An-Nahl 16:14)



This illustration shows how the mountains are peg-like in shape, due to their deep roots



﴿وَمَا يَسْتَوِي الْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ ۖ وَهَٰذَا مِلْحٌ أُجَاجٌ ۚ وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۚ وَتَرَى الْفُلَ فِيهِ مَوَٰخِرَ لِّتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

"And the two seas (kinds of water) are not alike: this is fresh sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the seawater as they sail through it), that you may seek of His Bounty, and that you may give thanks." (Soorah Fatir 35:12)

Chapter 2

Introduction to the Concept of Miracle (I'jaz)

Introduction to the Concept of Miracle ('Ijaz)

The word *'Ijaz* or *Mu'jizah* is neither mentioned in the Qur'an nor has either of them been used by the early authors. Instead, they used the words *Ayah* or *Karamah* until Al-Wasiti chose *'Ijazul-Qur'an* as the title for his famous work.

The word *Mu'jizah* gave new meanings that were defined by speculative theologians to be "something that is extra-natural, challenging and that could not be opposed".

There are conditions for an event to be called a *Mu'jizah*:

- ◆ The event should be beyond human capability
- ◆ It should be extra-natural
- ◆ It should be predicted by a righteous man and come to happen as predicted

It is known in the history of religions that every Prophet had a miracle which he showed to his people and challenged them with in an unprecedented way. Some of the Prophets even had more than one sign as a definite proof that he was sent by Allah; and to challenge his people to bring what was similar to it if they denied it.

Every sign given to any of the Prophets was exclusively meant for his people. The miracle given to Prophet Moosa (Moses) was his staff which he threw on the ground and it became a moving snake; and his hand which turned white without any disease whenever he put it in his armpit. But when he died, his signs were also no more there.



The miracle of Prophet 'Eesa (Jesus) was to cure the blind and the lepers, and to resurrect the dead with Allah's permission. After Allah raised him to the heavens, his miracles also stopped.

As for Prophet Muhammad, blessings and peace of Allah be upon him, his miracles are complete and will remain preserved with the command of Allah till the Day of Resurrection. His main miracle is the Qur'an, the everlasting Book of Allah. Anyone who is living after the death of this Prophet of Mercy will be able to see and read it. All praise is due to Allah, Who gave us preference over many of His creations.

That is why when the Crusaders came to fight the Muslims and were routed, they found that Muslim arts and sciences had played a major role in their victory over them. So when they went back to their countries, they told their people: "Let us transfer the sciences that the Muslims have." They then transferred the sciences from the land of Islam - which was then rife with sciences and was a fertile land for academic activities - to a land that practiced a corrupted religion that looked down upon knowledge.

At a time when the Qur'an was inviting mankind to knowledge, learning, research and experiment, the Church was waging war against those who were attempting to transfer and teach sciences, with an excuse that the tree whose fruit God forbade from eating was knowledge and that knowledge was the first sin that people should not be given a chance to acquire!

After many years of bloodshed, sacrifices and persecution, the Crusaders eventually attained victory. They started learning and specializing in sciences. Whenever they found a scientific discovery, they compared it to the corrupted texts of the Tawrat and the Gospels and this increased them in certainty that these books were corrupted by man, and were not the original ones from God, but merely attributed to Him.

As a result, they started uprooting the religion from its foundation. For, they were ignorant of the detailed scientific discoveries mentioned in the Glorious Qur'an that were only discovered just a few centuries ago. However, these scientists were stupefied to find out that the Noble Qur'an was the Book that strongly called to knowledge and that more

than nine hundred of its Verses mentioned what could be regarded as scientific miracles. This led to some of these scientists to embrace Islam and one of them would say: "Would we follow a religion that wages war against knowledge and leave the one that calls to it? By God, this religion (of Islam) was not corrupted or altered, and this Qur'an is not the word of man. (If it was not God's word), then how would it be able to reveal scientific realities, not known until very recently?"

True indeed is the saying of Allah:

﴿سَرِّبْنَاهُمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ﴾

"We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the Truth." (Soorah Fussilat 41:53)

Before starting the discussion on the scientific miracle of the Qur'an, there are some points that need to be taken care of:

1. The Qur'an is a Book of guidance and not a book of science. Allah says:

﴿إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

"Verily, this Qur'an guides to that which is most just and right." (Soorah Al-Isra 17:9)

This guidance comes in different ways. It comes by means of explanation; it comes by addressing one's innate nature; it comes through proofs and evidences; and it comes through mentioning the stories of past nations. In general, it comes by addressing the concerns of mankind, for there are some among human beings whose concern is knowledge. So, the Qur'an comes to address their concern.

2. We should not look at theories. We should rather look at realities. Knowledge obtained by study sometimes proves true and sometimes false, while the Qur'an does not prove false. Some people might interpret some theories in the light of some Qur'anic Verses. When these theories are later proved wrong, the ignorance of such theorists could affect the estimation other people have for the Qur'an.

3. There should not be any negligence or exaggeration in the

Prohibition of blood

Allah, Most High, says:

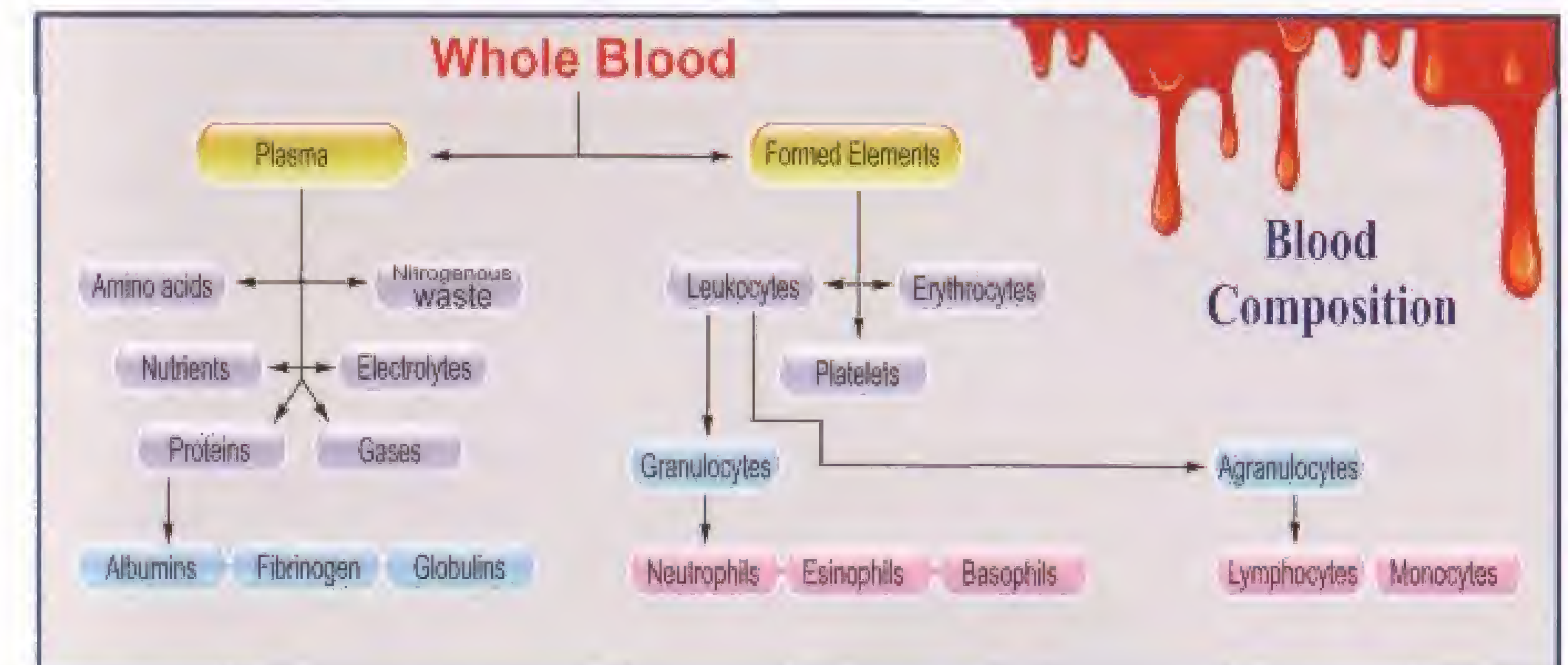
﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

"He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah (or has been slaughtered for idols, on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful." (Soorah Al-Baqarah 2:173)

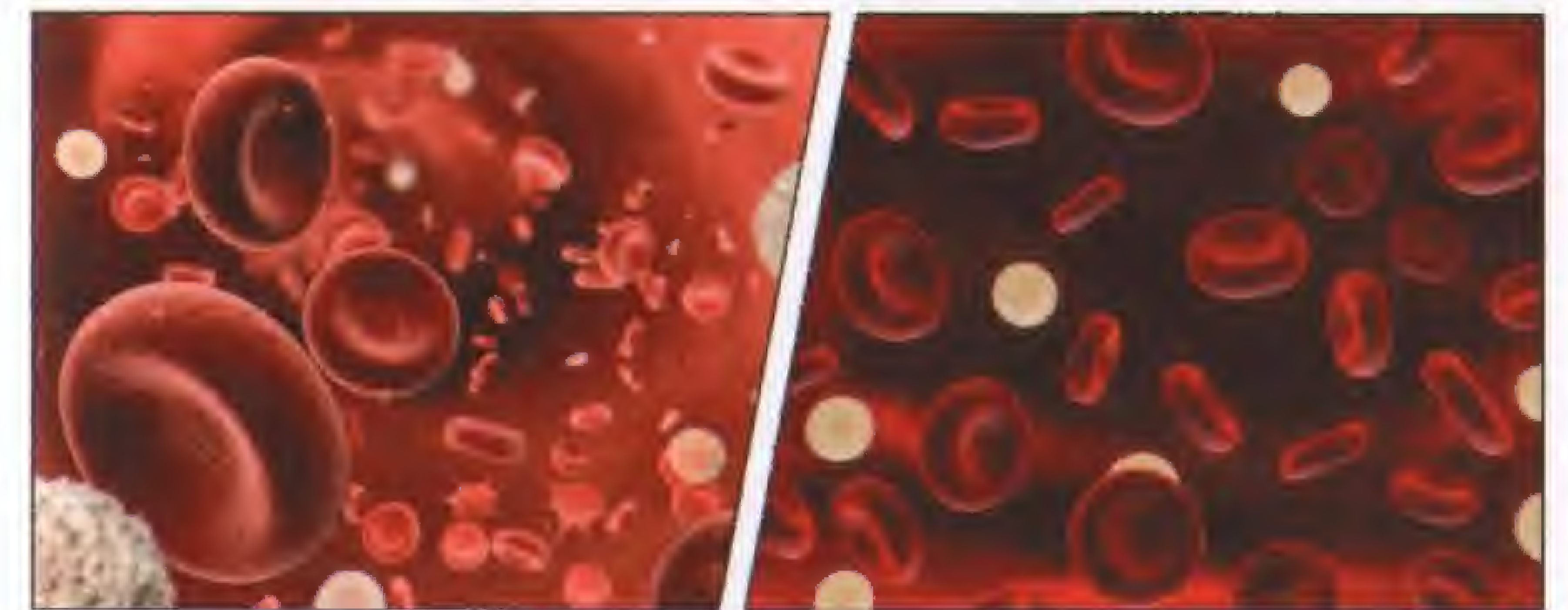
Man is oblivious to the importance of this prohibition. However, analyses made on blood have proved that this law is of great importance to health. The analyses have proved that the shed blood contains a high percentage of a poisonous acid that harms health if used to provide nutrition. This is the secret behind the Islamic way of slaughtering which Allah commanded us to follow. This way focuses on the major vein in the neck so that the maximum possible blood can come out and the meat can then become as harmless as possible. And Allah knows best.



In the Islamic way of slaughtering animals, the drain of whole blood is necessary.



This diagram shows the harmful particles in blood



Red blood cells with other particles



MRSA (bacteria)

Swine flesh

Researchers at the University of Iowa found high prevalence of MRSA (bacteria) swine which may cause serious human infections including skin wounds, breast and heart infections as well as pneumonia.

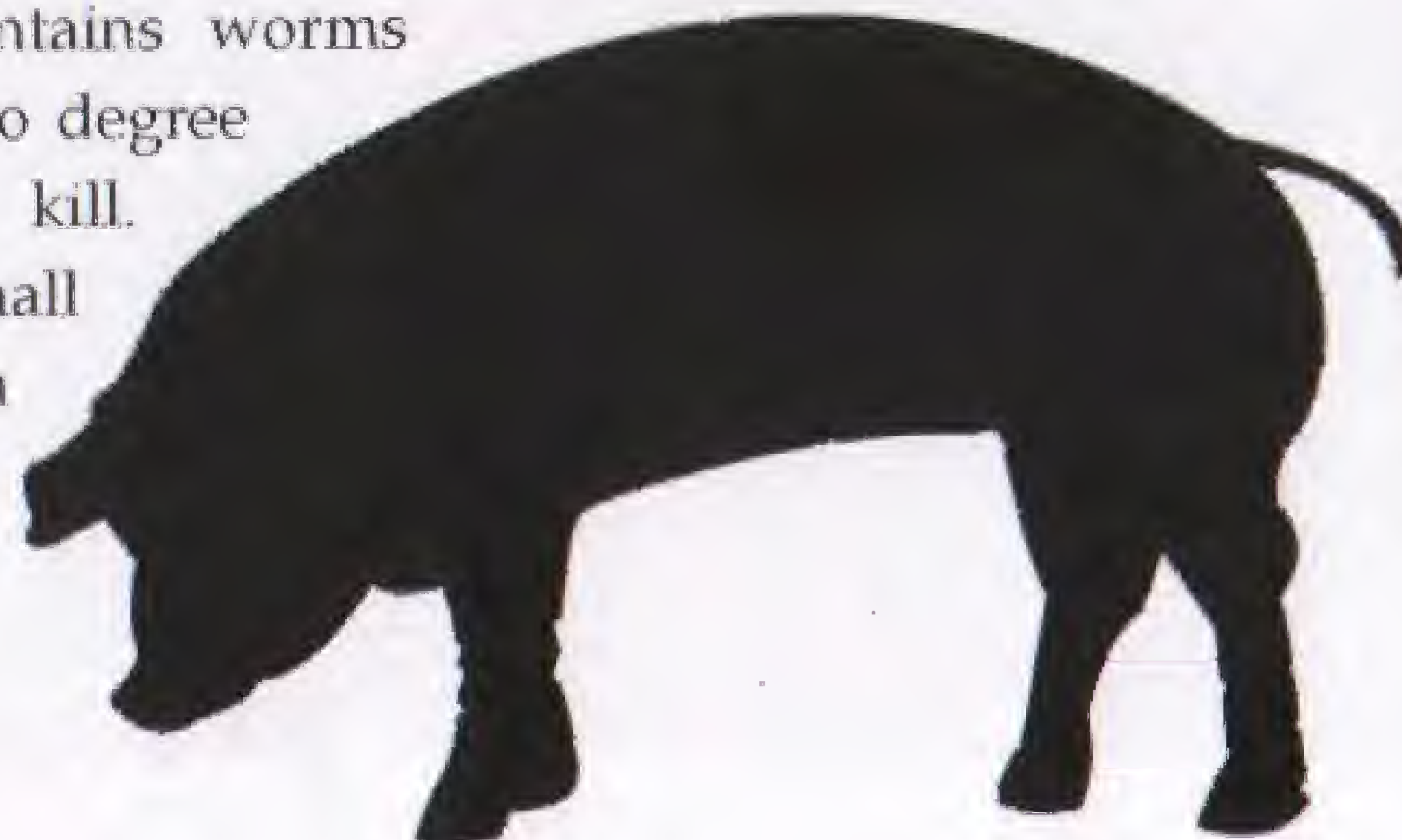
Prohibition of swine flesh

Allah says:

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ﴾

"He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine." (Soorah Al-Baqarah 2:173)

Modern science has discovered that the flesh of swine contains worms and bacteria that no degree of heating can kill. Details of this shall be discussed in the medical inimitability, if God willing.



Law of retribution

Allah, Most High, says:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

"And (as for) the male thief and the female, cut off (from the wrist joint) their (right) hand as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise." (Soorah Al-Ma'idah 5:38)

Cutting off the hand of a thief is one of the most deterrent punishments in Islam. If we look at man made laws that punish thieves with prison terms we will find that imprisonments cost huge amount of money. For





These are the sixteen thumb impressions of different people, proving that every person in this world has change fingerprints.

Fingerprints and Verses of Inimitability

Allah, Most High, says:

﴿لَا أُقِيمُ يَوْمَ الْقِيَمَةِ ۚ وَلَا أُقِيمُ بِالنَّفْسِ اللَّوَّامَةِ ۚ﴾
 ﴿يَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ ۚ﴾ ﴿بَلَىٰ قَدِيرِينَ عَلَيْنَا أَنْ نُنَوِّىَ بَنَانَهُ ۚ﴾

"I swear by the Day of Resurrection. And I swear by the self-reproaching person (a believer). Does man (a disbeliever) think that We shall not assemble his bones? Yes, We are Able to put together in perfect order the tips of his fingers." (Soorah Al-Qiyamah 75:1-4)

Al-Qurtubi and Zajjaj, in the comments on the above Verses, said: "Some people claim that Allah does not resurrect the death and is not able to reassemble the decayed bones. So Allah replied them that He is able to reassemble even the tiniest bones and that if He is able to do this, He is certainly able to reassemble bigger parts of the body."

Here, we need to call attention to the fact that the scholars then did not have modern medical equipment that could enable them to know what the contemporary anatomists discovered many centuries after.

Historical precedence:

In 1823, the Czech anatomist, Purkinje, discovered the reality of fingerprints and found out that the very minute lines (fingerprints) that are on the top of the fingers (fingertips) are different from one person to another. He discovered three types of lines: bow-shaped, circular and square-shaped. These are called components because they are composed of different shapes.

In 1858, the English scholar, William Herschel, alluded to the fact that fingerprints are different from one person to another. This makes the fingerprint an exclusive characteristic of each person.

In 1877, Dr. Henry Faulds invented a way of putting fingerprints on a paper by using press ink.

In 1892, Dr. Francis Galton established that the shape of fingerprint of each finger lives with its owner throughout his life. It never changes in spite of any emergency. One of the scientists discovered that one of the embalmed Egyptian mummies clearly preserved its fingerprints.

Galton also established that no two persons have the same delicate flexures. He also confirmed that these flexures are visible on the fingers of an unborn baby in the womb of its mother when the pregnancy is between 100 and 120 days.

In 1893, Scotland Yard Commissioner Edward Henry invented an easy method of classifying and collecting fingerprints. He considered





Woman Shaking Hands with Man

The advocates of intermingling of men and women disdainfully ask: "So what if a woman shakes hands with a man?"

Shaikh Abdul-Majeed Az-Zindani answered: "Anatomy shows that there are five million cells in the body that cover the surface. Each of these cells carries sensations. If a man's body touches a woman's, a contact that arouses sexual desire takes place."

In a *Hadith* reported by Malik, Ahmad and others, the Prophet, blessings and peace of Allah be upon him, said:

"I do not shake hands with women. The word I say to one woman is the word I say to a hundred women."

Az-Zindani said further: "Anatomy also mentions the power of smell. Smelling has been synthesized in a way that makes it connected

to sensual systems. If a man or a woman perceives an odor, it creeps into the sensual nerves."

In the *Hadith*, the Messenger of Allah, blessings and peace of Allah be upon him, said:

"Any woman who wears perfumes and passes by people so that they could perceive her aroma, such woman is a fornicator." (Ahmad and An-Nasai)

Hearing is also linked with the sensual system, if a man or woman hears a certain sound such as romantic talk or the soft voice of a woman; it is translated and moved to the sensual systems.

The above are the sayings of the anatomists — as a result of research they carried out using their materials and equipments. But we are saying: Glory be to Allah, the All-Wise, Who protects the believing men and women by blocking the means that could give Satan an access to them. Allah says, addressing the Prophet's wives, and by extension, the entire Muslim women:

﴿فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ﴾

"If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner." (Soorah Al-Ahzab 33:32)

Sight also stimulates the sensual systems. The more one looks the more one's heart is attached to the object one is looking at. Allah says:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾

"Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is All-Aware of what they do." (Soorah An-Noor 24:30)

In a *Hadith* recorded by Abu Dawood and At-Tirmidhi, Buraidah narrated from his father that the Messenger of Allah, blessings and peace of Allah be upon him, told 'Ali, may Allah be pleased with him: